

Chicago, Spring 1980

BIBLIOGRAPHY OF THE TRIBES
OF THE COVELO INDIAN COMMUNITY
IN ROUND VALLEY OF NORTHERN CALIFORNIA
by
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NUMBER
3

Aug 1981 182

A BIBLIOGRAPHY ON THE TRIBES OF THE
COVELO INDIAN COMMUNITY IN ROUND
VALLEY OF NORTHERN CALIFORNIA AND
RELATED TOPICS; compiled at the
Newberry Library in Chicago, Illinois,
on a D'Arcy McNickle Fellowship
extended by the Center for the History
of the American Indian

by

William Oandasan, Yuki

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INTRODUCTION

A complete bibliography pertaining to the tribes of the Round Valley Reservation has not yet been fully compiled. What is offered here is a selection of works concerned specifically with the individual tribes of Round Valley, and of works collectively relevant to the tribes of the valley within the general context of Indians of California; also offered are the sources of the present as well as for the future research on the tribes of Round Valley. Efforts has been made to select "scientific" studies for compiling. It is to be hoped the Bibliography will add to the writing of the tribal histories of Round Valley, California.

* * *

The beginning of the tribal history of Round Valley is still not completely known. All that can be ascertained with any certainty is that the people now known as the Yuki have occupied the valley since time immemorial. Archaeological findings and sites show that the valley has been inhabited for at least 10,000 years. Anthropological studies indicate that the cultures in proximity to Round Valley may have existed since travel between North American and Siberia was last possible 25,000 years ago. Human existence in California has been speculated at 100,000 years. The tribal history of Round Valley nonetheless continues to exist in both the oral and the written traditions, and in the dreams and activities of the peoples still affiliated with the Round Valley tribes.

In 1542 Juan Rodriguez Cabrillo was the first European to set foot on the shores of California. The Spaniard was to be followed by English explorers and Russian traders. The Russians took over what is now called Fort Ross on the rugged coastline of Mendocino County in 1812 and held it until 1841. The only known early British settlements were established at Albion, near Gualalla and Valhalla, and Freestone, near Sebastopol and Bodega. The intense colonization of California was begun by the Spanish in the late 1760's and ended with the resolution of the Mexican revolution in 1821. The Mexican regime lasted until the seizure of California by the naval and military forces of the United States in 1846. Gold was discovered in 1848 at Sutter's Mill near Coloma and California soon after became a state in the Union in 1850. During this 300 year historical process, the indigenous history of Round Valley had not even been contacted, let alone influenced. It was not until 1853 that a person who was not a Native American had even viewed the valley.

James Marshall's discovery of gold at Sutter's sawmill was the signal for the "historical" turning point in Round Valley. Cultures which were millenia-old would now be impacted devastatingly in the following years by gold seekers and the fighting personnel of the United States Army. Overnight the bountiful landscape would be crawling with miners. They trampled over Native American lands with nearly total disregard for long established authorities and ancient boundary lines. The only obstacle between the prospectors and their coveted gold were the Native Americans. The prospectors quickly reacted with pistols and rifles to blast the early Californians out of the way of "manifest destiny." The Californians responded courageously with bows and arrows, then with guns. But they could not repel the invasion of miners whose numbers were reinforced with military troops. The lack of military success was due largely to the low level of

the military technology. Another reason was that the indigenous economy could not sufficiently prepare for and sustain a victorious military campaign.

After the initial invasion, the fever for gold soon subsided for the moment. The animosities created between the first Californians and the miners now became points of difference between the Californians and the newer settlers. The antagonisms were kept aflame in northern California by groups such as the infamous League and acts of genocide such as the massacre of Native Americans on Gunther Island in Humbolt Bay. Consequently a state of constant friction stood between the newcomers and the indigenous populations. The Americans required protection from the vengeance of the indigenous northern Californians for the atrocious transgressions committed against them. It was not yet widely known among Americans that the family of the person killed could in most early Californian cultures be compensated for their loss.

The United States authorized the "herding" of a number of northern California tribes to Round Valley at least four different times. This particular gathering of the tribes eventually laid the lands of the tribes open to encroachment. The government at first tried to make subsistence farmers of the tribal peoples and this endeavor eventually resulted in the short-lived Nome Cult Farm of Round Valley. The failure of the farm was due more to administrative mishandling than to the adaptability of the tribal peoples to agriculture. After the failure of the farm, the reservation became a symbol of the military conquest and the suffering that followed.

With the establishment of the reservation, another line of resistance against military dominance of the United States was taken by the tribal

peoples. This resistance, while political in essence, often took a religious shape. The revival of indigenous religious beliefs took many forms. Traditional religions, such as the Kuksu Cult for one widely-acknowledged instance, were revitalized for a time. The Ghost Dance of the Plains tribes was also introduced toward the end of this initial period of violent intercultural contact. The practices of the Kuksu Cult and the Ghost Dance Religion would eventually combine to form the Maru Cult which is still functioning today mainly among certain Pomo people. Though often viewed in nostalgic or romantic terms, if not occasionally derogatory ones (e.g., "coureur de bois"), the religious revivals were the spiritual refuges of people who had suffered a catastrophic cultural experience. These revivals should not be confused with the cultural revitalizations being performed in tribal communities during the 1960's and 1970's. Without the power to defend themselves as fully sovereign and autonomous peoples, the tribal peoples turned to the supernatural in hopes of restoring their former status as the lords of the land. One becomes more than merely uneasy when visualizing the remnants of once significantly large populations, then undernourished and completely alienated in an ancient world turned inside out; and, while poorly dressed, sang prayers in blind faith in hopes of finding the center of the world again. The pain and anguish endured by the indigenous populations of California can be understood to a significant degree in relation to the rapid decline of their numbers.

The indigenous populations of the Round Valley area have been declining until the last two or three decades. Similarly, since 1769, when the colonization of California formally began; and since 1849, when the California Gold Rush commenced, the indigenous populations of southern and northern Californian have been declining, until recent years. The low numbers

of tribal peoples (less than twenty Yuki persons in 1920, according to federal reports) has led many people to believe that the indigenous population was relatively small in Round Valley before the contact with the Euro-Americans. This erroneous belief in small tribal populations is popularly held among many people. Researchers have nevertheless established an estimate of 300,000 to 350,000 Native Americans living in California upon contact with Euro-Americans. This estimate is more of a compromise between the erroneous belief and the speculation of a population surpassing 1,000,000 Californians which is based on the abundance of archaeological sites and findings. For example, the researched estimate would place the population of Round Valley before contact at roughly 2,000 to 3,000 Yuki individuals, while the number of archaeological sites and findings would indicate a population of nearly 6,000 to 9,000 Yukis. It nonetheless cannot be denied that the tribal populations now located in Round Valley, as elsewhere in the United States, have declined frightfully and this decline has had a devastating effect on the lives and political autonomy of these peoples.

The near-destruction of so many tribes has led many people to believe that the Native Americans are a vanishing race, if not largely extinct, "like the buffalo." The error in this belief has been reinforced by the fact that genocide has caused many tribes to exist no longer. Happily, nonetheless, the tribal populations everywhere in the United States as well as in Round Valley have been increasing during the last twenty-five to thirty years. The regeneration of tribal populations has been accompanied with the revitalization of tribal cultures and a renewal of militant resistance to the economic exploitation of tribal economies and to the political subversion of the legal rights of Native Americans. Today the battles are conducted in the federal courts with bullets of knowledge.

Unfortunately a backlash has resulted in the form of 3,000 Native American women being illegally sterilized since 1975; not to mention the anti-Indian legislation presently on the floors and in the committee rooms of the United States Congress, which would eliminate tribal rights to land, water, fishing and hunting, sovereignty and autonomy. In short, anti-Indian forces would have it that the first Americans should no longer exist as political, sovereign persons.

* * *

The selections for the bibliography are essentially scientific. No apologies are made for the objective, unemotional approach of science which usually tends to reduce its human subjects to objective facts and/or data. The attitude of science nonetheless often leads to unrefutable knowledge on which mental growth can nourish. No responsibility is accepted however for any lapses of objectivity on the parts of the authors, or any expressions of their own particular cultural limitations (e.g., the notions of "savagery vs. civilization, Christian vs. pagan, red vs. white," etc.) Apologies are offered where the memories of the tribal informants may have wavered. Readers should also be aware that studies conducted between 1850 and 1870 on the tribes of Round Valley do not exactly reflect the lives of the tribal peoples. The Yuki was the only tribe occupying the valley until the reservation was established and this altered forever the life of the valley as it was before the contact. Many of the oral cultures became fragmented with the death of key persons in the tribes; the "herding" of tribes to Round Valley often caused tribal practices associated with particular shrines (e.g., mountains, rocks, hills, etc.) and sacred substances (e.g., soil, berries, etc.) to be left behind in the homeland of these tribes; and the war between the Native Americans and the settlers in Mendocino County;

the catastrophic cultural impact and the economic depressions that followed; the sickness, hunger, fear, anguish and the accompanying disorientation that follows, all together created a Native American that never existed before in northern California. Consequently, the studies on tribal peoples between 1850 and 1870 do not reflect the indigenous cultures before the contact with the Euro-Americans. They reflect instead the victims of a greed for gold and land. It should be noted that Stephen Powers, who is recognized as the major recorder of the contact period, was educated in the Greek and Latin classics, wrote first as a journalist, then as a scholar, and is known for his "liberalism." Alfred Kroeber and F. W. Putnam, who established the Anthropology Department at the University of California at Berkeley in 1901, are largely responsible for the second period of study of the indigenous northern Californians. This period began after 1870 and lasted until World War II. These studies were written from the point of view of the "ethnological present." The studies of this period also show that much of the cultures indigenous to northern California remained intact relatively well. These studies can also show where particular areas of certain tribal cultures have since eroded. It should also be noted that consecutive economic depressions followed the initial contact period. These depressions prevented many tribal peoples from recovering from the impact of the contact with the Euro-Americans until recent times. Many of the studies of this period do not always reflect the socio-economic situation of the tribal peoples in comparison to other coexisting societies. The present period of study of the indigenous northern Californians who still affiliate themselves with the tribes of Round Valley includes a number of different disciplines and positions. The Native American concern has been the correction of the erroneous histories on the tribes from the point of view of the Native Americans.

Many word lists with definitions in short form have been compiled on the languages of the tribes of Round Valley. A number of linguistic studies have been conducted relating new terms of speech to new manners of behavior adopted from the Europeans and the Americans by the indigenous peoples of northern California. A few language studies have been conducted which are adaptable for educational acquisition through study. However, only educational texts for the study of Yuki, Nomlacki and English exist for persons desiring to acquire the knowledge of a language local to Round Valley.

Until recent times there has been very little written on the tribes of Round Valley by missionaries and the scholars of religion or mythology. While Spanish Catholicism has greatly influenced the changes in the tribal life of the indigenous peoples of southern and central California, this questionable influence has had little sway in the tribal matters of early Round Valley. The most historically-significant event caused by a non-Indian religious influence on the Round Valley Reservation was effected in 1869, when the Quakers had persuaded President Grant to appoint missionaries as reservation agents. The "Indian policy" of "goodwill" was allowed to exist just until 1880. Since 1869, many Christian denominations have struggled across the United States for Native American converts. They have also been influential in federal Indian policy decisions. Regardless of whether or not the Native Americans were considered pacified savages or lost "Lamanites," the purposes of the missionaries have always been to subvert tribal sovereignty and autonomy. These purposes have been carried out under the guises of transforming the Native Americans from the "Noble Savages" they once were to clean, Christian-thinking Euro-Americans with brown skins, and of elevating the Native American to a "civilized" level of culture. This is not to suggest that every missionary on a

reservation is the "wolf in lamb's wool"; nor is it to deny that Pentecostals, Methodists, Mormons, etc. have more than just religious and social influences over the Native American lives of Round Valley. In light of the biases held by many missionary writers toward Native Americans who are tribally oriented, it is fortunate that not much missionary literature on the tribal ways of Round Valley has been written.

* * *

A Brief Outline of Native American and Anglo-American Relations
Pertaining to Round Valley, California:

- 1848 The discovery of gold at Sutter's sawmill.
- 1851 Eighteen treaties were made between the United States and the Indians of California which were not ratified by the United States Senate.
- 1852 Guadalupe-Hidalgo Treaty was made which gave the United States governmental jurisdiction over former Mexican California.
- 1854 First contact in Round Valley between the Yuki tribe and an American.
- 1858 Establishment of the Round Valley Reservation as one result of the war between the Native Americans and the new settlers in Mendocino County.
- 1870 President Grant institutes the Quaker Policy on reservations.
- 1881 Establishment of the first boarding school for indigenous Californians at the Tule River Reservation, and the commencement of education for Native Americans in California.
- 1890 Dawes Act introduces the division of reservation lands into private parcels owned by individual Native American families.
- 1917 Bureau of Indian Affairs begins providing public education to indigenous Californians by contracting services through the California Department of Education.
- 1924 Indian Naturalization Act is passed, making Native Americans citizens of the United States.
- 1928 A suit (case K-344) against the United States government based on the California Jurisdiction Act of 1928 is filed in the United States Court of Claims to satisfy the grievances of the indigenous

Californians due to the refusal of the United States to ratify eighteen treaties made with the Indians of California between 1851 and 1852; this suit also represents the tribes of Round Valley Reservation.

- 1934 Indian Reorganization Act is passed which establishes the tribal council system and consequently subvertes the traditional systems.
- 1942 Settlement of case K-344 filed in 1928 (\$5,025,000)
- 1946 A suit (docket 31/37) against the United States government, based on the Indian Claims Commission Act of 1946, was filed in the Court of Indian Claims to satisfy the grievances of the indigenous Californians due to non-compensation for former land jurisdictions.
- 1953 Indian Relocation Act is passed, leading to the cultural and spiritual dislocation of Native American peoples by relocating them to urban areas.
- 1958 Amendment to the "Rancheria Act" which terminates federal services to indigenous Californians; slowly being implemented.
- 1965 Native American Self-Determination and Education Act is passed giving Native Americans responsibility for their fortunes as well as their misfortunes.
- 1968 Settlement of docket 31/37 filed in 1946 (\$29,100,000); and 1968 Civil Rights Act.
- 1969 Intertribal occupation of Alcatraz Island; and the militant emergence of Native American self-determination in California.
- 1970 Occupation of D-Q University, the first Native American-Chicano university, based on the Guadalupe-Hidalgo Treaty of 1852; and spiritual emergence of Native American education in California.
- 1973-4 Native American Tribal Health Acts are passed, giving Native Americans the responsibility of contracting their own health care.
- 1978 Native Americans are given religious freedom by an Act of Congress.

* * *

While many excellent monographs have been written on a number of the tribes of Round Valley and on Round Valley itself, no work adequately covers the subjects of the tribes and the valley. This particular lack of

written material is understood when it is considered that no study has sufficiently covered the history of the indigenous Californians. The encyclopedic History of California by H. H. Bancroft, the first history written of the State, mentions only so little of the Native American role played in California. Zephyrin Engelhardt criticized the narrow view of the History of California in his Catholic history, Missions and Missionaries in California, which in turn overlooks the destruction that the Franciscan priests brought the tribes of central and southern California. Three monographs by Sherburne Cook, collectively titled The Conflict Between the California Indian and White Civilization, comprise the first professionally written history of California; however, these monographs only deal with the Spanish colonial period, the Mexican period, and the first twenty-five years of the American period, respectively. For many of the tribes presently residing in Round Valley the American period was the first contact with the atrocious indulgences which were morally upheld for the Euro-Americans by their belief in the myth of manifest destiny. Cook's history, however, does not cover the last 100 years of the history of the first Californians. Jack Forbes' book, Native Americans of California and Nevada, offers an introduction to and a summary of the history of the Native Americans of California, but it is a compact history and does not sufficiently focus on the tribes of Round Valley. Edward Castillo's book, The Impact of Euro-American Exploration and Settlement, is considered an outstanding review of the history of the indigenous Californians.

The volumes of Forbes and Castillo are only the beginning of a reevaluation of the history of the early Californians by the Native Americans themselves. This reevaluation of the history parallels efforts for the cultural revitalization of the early Californians who still maintain their

tribal affiliations. This historical reevaluation in particular is also a part of the general effort to educate the public to the Native American side of the history of California which has not been fully written, and simultaneously to dispel the lies and half-truths used to subvert Native American tribal sovereignty and autonomy.

The Center for the History of the American Indian at Newberry is extended appreciation for the support of this bibliography and contribution toward the beginning of the histories written by the tribal historians on the tribes of Round Valley, California.

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